THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—JOEL ii, 27.

No. 32, Vol. XLVI. Monday, August 11, 1884. Price One Penny.

CONSPIRACY OF NAUVOO.

(From the Contributor.)

THOSE who have read the life of Joseph Smith the Prophet, must be familiar with the fact that from his earliest boyhood he was ever the object of bitter persecution. Notwithstanding the numerous published accounts of mobbings, drivings, bodily injuries, aggravating accusations, mock trials, and murderous attempts upon his life which he endured, and with which the people are familiar, there are, no doubt, many events and trials yet hidden from the world in the bosoms of his most familiar friends, which may have caused him far greater agony than many of those with which the public are acquainted. Among these the following narrative may be classed, as it has never before been published, and the facts it contains may have had an important influence in hastening, if not really accomplishing, the death of the Prophet.

Early in the spring of 1844 a very strong and bitter feeling was aroused against Joseph, among many of his brethren in and around Nauvoo, and some who held high positions in the Church and were supposed to be his best friends, turned against him and sought by various means in their power to do him injury. Many murmured and complained, and some of the more wicked even watched their opportunity to take his life, and were continually plotting to accomplish that end. At length this wicked feeling became so strong and general among a certain class, that it was resolved to form an organization, or secret combination, that would better enable them to accomplish their wicked purposes.

Accordingly a secret meeting was appointed to take place in the new brick house of William Law, Joseph's first counselor, on a certain Sabbath, and invitations to attend it were carefully extended to members of the Church

whom it was thought were disaffected, or in sympathy with these wicked views and desires. Among those who received invitations to attend this meeting was Brother Denison L. Harris, now the Bishop of Monroe, Sevier County, Utah, then but a young man of seventeen years of age. Austin A. Cowles, at that time a member of the High Council, was one of the leaders in this wicked movement, and being a near neighbor and on intimate terms with Brother Harris, he had given young Denison an invitation to the secret meeting, and told him also to invite his father, but to be sure and not breathe a word about it to anyone else, as it was to be kept a profound secret. Denison was much perplexed over the invitation he had received, and certain things that Brother Cowles had told him; and while sitting on his father's woodpile, thinking them over and wondering what he had better do, another young man, named Robert Scott, who lived but a short distance away, came over, sat down on the log, and the two began to converse upon various subjects such as generally engage the conversation of young men of their age. It seems they had been intimate companions for several years; and they had not conversed long before each discovered that the other had something on his mind which troubled him, but which he did not like to reveal. Finally, one proposed that, as they had always been confidants, they now exchange secrets, on condition that neither should reveal what the other told him.

Both readily agreed to this, and when each had told the cause of his anxiety, it proved to be the same—both had received an invitation to the same secret meeting. Robert Scott, having been reared by William Law, seemed to be almost a member of his family, and on this account had been invited by him to attend the meeting.

"Well, Den," said Robert, after a short pause, "are you going to attend the meeting?"

"I don't know," replied Denison, "are you?"

"I don't know whether to go or not," said Robert; "suppose we go in the house and tell your father of his invitation, and see what he says about it."

They entered the house and consulted for some time with Denison's father, Emir Harris, who was a brother of Martin Harris, one of the three witnesses of the Book of Mormon. They informed him of his invitation to the same meeting, and told him many other things that Brother Cowles had told Denison. He decided to go at once and lay the whole matter before the Prophet Joseph Smith, who was then in Nauvoo, and ask his advice. He immediately went to Joseph's house, a distance of about two and a half miles, and informed him of the whole affair. Joseph listened with interest until he had finished, when he said: "Brother Harris, I would advise you not to attend those meetings, nor pay any attention to them. You may tell the boys, however, that I would like to have them go, but I want them to be sure to come and see me before the meeting takes place. I wish to give them some counsel."

Subsequent events showed the wisdom of Joseph in advising Brother Emir Harris not to attend the meeting, and selecting young men to do the work he wished to have accomplished. Brother Harris returned and told the boys what Joseph desired them to do, and they readily agreed to comply with his request. Accordingly, on the next Sunday before the secret meeting took

place, Robert and Denison called at the house of Joseph to learn what he wished them to do. He told them he desired that they should attend the meeting, pay strict attention, and report to him all their proceedings at the first favorable opportunity. He moreover cautioned them to have as little to say as possible, and to avoid giving any offense.

They attended the meeting as desired. There were quite a number present, and the time was mostly occupied in planning how to get at things the best, and effect an organization. Strong speeches were also made against the Prophet, and many lies were told to prejudice the minds of those present against him. This portion of the proceedings was not a difficult task, for the element of which the audience was composed was only too susceptible to such evil impressions, and those who spoke were eminently successful in producing the desired impressions, and arousing the feelings of enmity toward the Prophet, that they might wish to use in accomplishing his overthrow. It seems that the immediate cause of these wicked proceedings was the fact that Joseph had recently presented the revelation on Celestial Marriage to the High Council for their approval, and certain members were most bitterly opposed to it, and denounced Joseph as a fallen Prophet, and were determined to destroy him.

The meeting adjourned to convene again on the following Sabbath, and the two young men were invited to attend the next one also, but were cautioned not to tell a soul of what had transpired at the first one. At the first suitable opportunity they called upon Joseph, related to him what had taken place, and gave him the names of those who had taken part in the proceedings. The leading members among the conspirators, for such they really were, were William and Wilson Law, Austin A. Cowles, Francis and Chauncey Higbee, Robert Foster and his brother, two Hicks brothers, and two merchants, Finche and Rollinson, who were enemies to the Church. After hearing their report and asking several questions, which they answered to the best of their knowledge, Joseph said: "Boys, I would like you to accept their invitation and attend the second meeting. But come to me again next Sunday, before their meeting convenes, as I may have something more to say to you before you go."

At the expiration of a week they again went to see Joseph, who gave them the necessary advice, after which they went to the meeting. This time the conspirators were still more vehement in their abusive remarks about Joseph. New crimes that he had committed had been discovered, and the old ones were much magnified. Their accusations were not only against him, but against his brother Hyrum and other prominent men in Nauvoo. There seemed to be no end to the wickedness of which these good men were accused, as most of the time, until a late hour, was occupied by different ones in denouncing and accusing Joseph and his friends of the most heinous crimes. Before the meeting adjourned, however, it was agreed that they should all endeavor to work the matter up as much as possible during the week, that something definite might be accomplished towards effecting a more complete organization without further delay. The meeting was to convene again on the following Sunday. As the boys had kept quiet and said nothing against any of their proceedings, it was supposed, of course, that they were in sym-

pathy with the movement, and an invitation was accordingly extended for them to attend the next meeting.

As on the previous occasion, the young men watched a fitting opportunity of reporting to Joseph without arousing the suspicions of any that attended the meeting. He listened attentively to the recital of all that had taken place at the second meeting, after which he said: "Boys, come to me again next Sunday. I wish you to attend the next meeting also." The boys promised to do so, and left the room. They kept the meetings and their connection with them, however, a profound secret from the rest of their friends, and at the appointed time again went to the house of Joseph to receive their usual instructions. This time he said to them, with a very serious countenance: "This will be your last meeting; this will be the last time that they will admit you into their councils. They will come to some determination. But be sure," he continued, "that you make no covenants, nor enter into any obligations whatever with them. Be strictly reserved, and make no promise either to conspire against me or any portion of the community. Be silent, and do not take any part in their deliberations." After a pause of some moments, he added: "Boys, this will be their last meeting, and they may shed your blood, but I hardly think they will, as you are so young. If they do, *I will be a lion in their path!* Don't flinch. If you have to die, die like men; you will be martyrs to the cause, and your crowns can be no greater. But," said he again, "I hardly think they will shed your blood."

This interview was a long one. Joseph's sensitive feelings were touched by the faith, generosity and love manifested by these young men in their willingness to undertake such a hazardous enterprise at his bidding. He blessed them and made them precious promises for their sacrifice, and told them if their lives were taken their reward would be all the greater. After leaving Joseph's house with his sincere wishes for their safety, the boys waited anxiously for the time of meeting to arrive. They fully realized the dangers into which they were about to plunge themselves, yet they did not shrink. They knew it was their duty, and they determined to attempt it at all hazards. They were now familiar with the names of the persons conspiring against Joseph, the object they had in view, and many of their plans for accomplishing that object. Moreover, they were supposed by the would-be-murderers to be in perfect sympathy with all their hellish designs; and if, by any circumstance, they should arouse the suspicion that they were present at Joseph's request, or even with his knowledge, their lives in such a crowd would, indeed, be of little value. They determined to trust in the Lord and die rather than betray the Priesthood. Their feelings may perhaps be imagined as the time of meeting drew near, and they started off in the direction of William Law's house, where it was to be held. They certainly displayed faith that every young man in Israel should cultivate.

On arriving at the rendezvous they found, to their surprise and discomfiture, that the entrance to the house was guarded by men armed with muskets and bayonets. After being scrutinized from head to foot, and carefully cross-questioned, they succeeded in passing the guards and gaining admittance. From this it will be seen that great care was taken to prevent any person from entering, except those whom they knew to be of their party, and ready

to adopt any measures that might be suggested against the Prophet Joseph. On entering they found considerable confusion and much counseling among the members of the conspiracy. All seemed determined that Joseph should die, yet objections were raised by some to each of the plans proposed.

The Prophet was accused of the most wicked acts, and all manner of evil was spoken of him. Some declared that he had sought to get their wives away from them, and had many times committed adultery. They said he was a fallen Prophet, and was leading the people to destruction. Joseph was not the only one against whom they lied. His brother Hyrum and many of the leading men in Nauvoo were accused of being in league with him and sharing his crimes. In these councilings and plannings, considerable time was spent before the meeting was called to order, and anything definite commenced. The boys, however, followed Joseph's instructions, and remained quiet and reserved. This seemed to arouse the suspicions of some that they were not earnestly in favor of their wicked purposes, and some of the conspirators began to take especial pains to explain to the young men the great crimes that Joseph had committed, and the results that would follow if his wicked career were not checked, with a view to convincing them that their severe measures against Joseph were for the best good of the Church, and persuading them to take an active part with them in accomplishing this great good. The two boys, however, sat together quietly, and would simply answer their arguments by saying that they were only young boys, and did not understand such things, and would rather not take part in their proceedings.

As before stated, Brother Scott had been reared in the family of William Law, and the latter pretended great friendship for him on that account, and was very anxious to explain to him the object of the proposed organization, and induce him to join. He would come around and sit beside Robert, put his arm around his neck, and persuade, argue, and implore him to join in their effort to rid the Church of such a dangerous impostor. At the same time Brother Cowles would sit beside Brother Harris in the same attitude, and labor with him with equal earnestness. The boys, however, were not easily convinced. Still, in their replies and remarks, they carefully tried to avoid giving the least offense or arousing any suspicions regarding the true cause of their presence. They said they were too young to understand the "spiritual wife doctrine," of which Joseph was accused, and many of the other things that they condemned in the Prophet. Joseph had never done them any harm, and they did not like to join in a conspiracy against his life. "But," they would urge, "Joseph is a fallen Prophet; he receives revelations from the devil, and is deceiving the people, and if something decisive is not done at once to get rid of him, the whole Church will be led by him to destruction." These and many other arguments were vainly brought forth to induce the boys to join them, but they still pretended not to understand nor take much interest in such things. At length they ceased their persuasions, and, things having developed sufficiently, they concluded to proceed with the intended organization.

An oath had been prepared which each member of the organization was now required to take. Francis Higbee, a justice of the peace, sat at a table in one end of the room, and administered the oath to each individual separ-

ately, in the following manner: The candidate would step forward to the table, take up a Bible, which had been provided for the purpose, and raise it in his right hand, whereupon the justice would ask him in a solemn tone, "Are you ready?" And, receiving answer in the affirmative, would continue in a tone and manner that struck awe to the minds of the boys as they listened: "*You solemnly swear, before God and all holy angels, and these your brethren by whom you are surrounded, that you will give your life, your liberty, your influence, your all, for the destruction of Joseph Smith and his party, so help you God!*" The person being sworn would then say, "I do," after which he would lay down the Bible and sign his name to a written copy of the oath in a book that was lying on the table, and it would be legally acknowledged by the justice of the peace.

The boys sat gazing upon this scene, wondering how intelligent beings who had once enjoyed the light of truth could have fallen into such depths of wickedness as to be anxious to take such an oath against the Prophet of God and his faithful followers. They also felt no little uneasiness concerning their own fate, and almost dreaded the moment when the last one should have taken the oath. At length that portion of the business was accomplished, and about two hundred persons had taken the oath. Among that number were three women, who were ushered in, closely veiled to prevent being recognized, and required to take the same oath. Besides doing this, they also testified that Joseph and Hyrum Smith had endeavored to seduce them; had made the most indecent and wicked proposals to them, and wished them to become their wives. After making affidavit to a series of lies of this kind, they made their exit through a back door. One of the women, whom the boys suspected as being William Law's wife, was crying, and seemed to dislike taking the oath, but did so as one who feared that the greatest bodily injury would surely follow a refusal.

[TO BE CONTINUED.]

UTAH NEWS.

(Summarised from Territorial Papers.)

J. N. McBride, of Fillmore, was killed on the 28th of June by a wild horse, which he was riding, falling upon him.

The Utah Central Railway Co. has given notice to all its employes of a reduction of ten per cent. in their wages.

Aaron McDonald, son of President A. F. McDonald, was killed by sunstroke at Mesa, Arizona, on the 5th of July.

A new depot building is about to be erected by the U. C. Railway Co., in Salt Lake City, at a cost of $10,000 or $12,000.

A young man of Goshen, named Lars Peterson, came to his death in a mine in Tintic on the 23rd of June from suffocation with foul air.

Zion's Benefit Building Society, of Salt Lake City, after a run of one year, has declared a dividend of seven per cent., which, in view of the fact that the interest charged on loans is only eight per cent., is very good.

A son of President J. W. Hess, of Farmington, recently had one of his eyes extracted as the result of an injury caused by a chip striking it when he was chopping wood some months since.

The United Order steam saw mill at the mouth of Logan canyon has been destroyed by fire with a loss of $12,000, upon which there is only $5,000 insurance. The loss is a serious one to the company, which was just emerging from financial embarrassment.

Elder Wm. G. Reese, who lately returned to his home in Benson, Utah, from a mission to Great Britain, was married on the 2nd of July. The bride was Miss Mary M. Reese, who it seems liked her original name so well that she has concluded to retain it, with the simple change of Miss to Mrs.

An accident occurred to a party of pleasure-seekers who were riding on two hand cars on the U. C. Railway about twenty-five miles south of Deseret on the 4th of July, resulting in the death of a little son of the section foreman, H. C. Haskell, the severe injury of his wife, and more or less serious bruises to several others.

A fire occurred on First South St., Salt Lake City, on the 15th of July, resulting in the destruction of the buildings occupied by J. C. Bowring & Co., and J. Sanders, greengrocers, with most of their contents. Sanders' loss is $1,000 without any insurance, and that of Bowring & Co. about $2,000 fully covered by insurance.

Worms in unusual number and variety seem to be preying upon the growing vegetation in Utah this year, but notwithstanding this fact, the harvest is likely to be very abundant in some parts and will likely be fully up to the average considering the Territory as a whole, with the exception perhaps of the fruit crop, and even that is very good in some places.

The convicts in the Utah Penitentiary are said to have celebrated the 4th of July in hilarious style, and to have given three rousing cheers for Governor Murray. The *Deseret News* commenting on the appropriateness of applause from such a source bestowed upon such an object, says: "The cheers of men who steal property made a full chord with the shouts of those who try to steal the rights of citizens; and the motive in either case is the same—personal aggrandizement, with plunder as the means to the end. It is good and pleasant to see friends and brethren agree."

The Denver and Rio Grande Railway is in financial trouble. For some time past litigation has been going on between the eastern and western divisions of the road (which, though operated under two separate incorporation acts, are virtually owned and controlled by one company,) instituted by Colonel Dodge, the manager of the western division, to retain his position after receiving his discharge. It seems now that the eastern bondholders have become uneasy at the condition of affairs, and fearful for the safety of their investments, and demanded that a receiver be appointed, which has accordingly been done by the Court at Denver, so far as the eastern division of the road is concerned. A similar petition has been filed with the Third District Court of Utah as to the western division, and it is probable that the same man will be appointed receiver for both divisions.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 11, 1884.

TRICKS OF IMPOSTORS.

It is not long since we heard of a woman trying to impose upon the credulity of a family living in North Wales who have relatives in Utah, by representing that she had just come from there on a visit, and was about to return, that she was well aquainted with their relatives, and if they had any presents to send to them she would be pleased to take and deliver them. She had certainly by some means obtained some information of the western relatives of whom she spoke, and she played her part with such skill that no suspicion was aroused. She was entertained and requested to call again when a number of presents would be prepared to send by her. The lady of the house was subsequently warned in a dream against trusting the woman, and on making inquiries learned that she was known by some of her neighbors, had never been to America, but had practiced various confidence games before in other places, and had doubtless obtained the information she had concerning the relatives in Utah by quizzing the neighbors, with a view to victimizing the family upon whom she called.

It would seem that this woman is not the only one engaged in this fraudulent business. We have just received a letter from Brother Isaac Abel, of American Fork, Utah, informing us that on the 4th of June last, a man giving the name of Mr. Wright, and claiming to be an engineer and draughtsman, called upon his wife's sister in Sheffield and informed her that he was just from Utah. He delivered to her some towels which he said her sister (Mrs. Abel) had sent to her, and told her she had also sent a pair of gold dollars as a present to make earrings of, but that he had left them at Oldham and would send them to her along with some other things which he had for her. He obligingly offered to take anything the lady might desire to send to her sister, and suggested colored table cloths as suitable presents, as they were but few in Utah. He happened to remember also before leaving that he had a couple of gold dollars (doubtless bogus) left in his pocket, which he could dispose of, and sold them to the lady for eight shillings. The following morning the lady, full of gratitude to her sister for the presents prospective and received which she had sent, purchased a colored tablecloth, some cutlery and silk handkerchiefs for her sister, nephew and nieces, and when "Mr. Wright" subsequently called, she delivered them to him to take to Utah. Failing to receive afterwards the gold dollars and other things promised to be sent from Oldham, we suppose the lady's suspicions were aroused, and she wrote a letter stating the facts to her Utah relatives. This letter was the

ness and all that they knew of such a character as "Mr. Wright," or the things entrusted to his care. He was doubtless a professional confidence man, of whom there are plenty in England, as elsewhere, and who are ready to work the "Mormon" acquaintance dodge or anything else that will promise success in drawing money from the pockets of over-credulous people.

Such practices are liable to continue while there are men and women base enough to resort to such dishonest methods of obtaining money, and good natured people gullible enough to be imposed upon by them. G. C. L.

EMIGRATION.—A small party, consisting of two families, who have long looked forward to their release from Babylon, but have been hindered hitherto, having got everything in readiness and being loth to wait until the 20th inst, set sail in the *Nevada* on Saturday, August 2nd, in charge of Elder Henry W. Attley. Two sisters, who came over last May on a visit and were anxious to return to their homes in Utah, accompanied them. The party numbered fourteen souls.

RELEASES.—Elder Henry Wm. Attley was released from the Manchester Conference to take charge of the above company of emigrants.

Elder Samuel Mitton was released on account of ill-health, and returned home at the same time.

ABSTRACT OF CORRESPONDENCE.

THE LORD WILL PROVIDE.

Elder E. T. Woolley writes to us from Rawtenstall, July 15, 1884, as follows:

"It may not be uninteresting to recount the incidents of a meeting held in Heywood by Brother Robert Johnson and myself, showing how the Lord will provide for His servants when in the discharge of their duties to Him and to their fellow-men. Leaving Rochdale last Wednesday evening (July 9th), about 6.30, we started for Heywood, with the intention of holding an open-air meeting if the weather would permit. The prospects were not favorable, as it had been raining hard just before we started, and the sky was still overcast with dark and heavy clouds. We encountered a few showers as we were on the way, but were greatly surprised and pleased, on our arrival, to see a large concourse of people, who had assembled to hear the singing and noise made by the Salvation Army, and who, contrary to the desire of the captain, no doubt, did not follow them to their 'barracks.' Leaving our satchels in an adjoining shop, we were soon on the ground, and commenced our meeting by singing a hymn. After prayer another hymn was sung, when Brother Johnson called on me to speak. I did so, and I felt that the Spirit of God was with us. I occupied about fifty minutes, and was followed by Brother Johnson, who bore a strong testimony and spoke about thirty minutes. We had a very attentive audience, and before closing we invited them to join us in singing 'Praise God from whom all blessings flow,' which met with a hearty response. After dismissing with prayer, we were greeted by a brother and a friend, who we did not know was in Heywood, and who lives in Manchester. He asked us if we had a place to stay, we told him we had not. He invited us to his lodging place, told us he had been working near Heywood for about a fortnight, that he had been hoping the Lord would send some of the Elders to that place, and also that he could give no reason why he had come to the

market-place that night, other than that he was impressed so to do. A gentleman (whom we believe to be a minister) followed us a short way, and asked us if we were provided for, for the night. We told him we were not, until this brother came, and that the Lord had sent him to us, for we did not know there were any Saints in that town. He said faith was a great thing. Thus the Lord opened up our way that night, and I think it may be the means of accomplishing more and greater results before long. There has been no Elders in Heywood for a number of years.

BAPTISMS AND INDIFFERENCE IN THE NORWICH CONFERENCE.

President Wm. Jex, of the Norwich Conference, reports to us under date of July 25th, an improvement in the health of Elder Gadd, and that he is exhibiting commendable energy and zeal in his missionary labors. He had just baptized one person, and Brother Jex himself had baptized one person—a cousin of his, and had a prospect of soon adding others to the Church. In company with Elder Morgan he had been traveling about holding meetings and distributing tracts, but found few to listen to them, as the people in that region had mostly already heard the Gospel and rejected it. At Shipdown, Norfolk, they failed to get any one to attend after notifying of their intention to hold a meeting upon the public Green.

THE WORK IN THE CLEVELAND DISTRICT.

By letter from Elder R. R. Hodgson, dated Brotton, Yorkshire, July 30th, we learn that the field of missionary operations in the Cleveland District of the Newcastle Conference is gradually enlarging under the energetic efforts of the Elders and the local Saints who assist them. It now extends from Skinning Grove on the east, to Slapewath on the west, covering a distance of six miles in length, and embracing a population of over 30,000 people. A great deal of tracting has been done, and more tracts are now required to continue the work. Elder James Briggs visited the District and preached to large audiences at Brotton and Skinning Grove on the 20th. Elders Morton and Davis followed him two days later, and held forth at North Skelton, Margrove Park, Lingdale, Brotton and Skinning Grove, to large assemblies of people who paid good attention. Hundreds admit that they believe the doctrines which are taught, and though there are no applications for baptism being made just now, Brother Hodgson thinks that the good results of the Elders' efforts will soon be apparent.

MINUTES OF THE LONDON CONFERENCE,

HELD AT ORSON'S ACADEMY, 23 NEW ROAD, WHITECHAPEL, LONDON, ON SUNDAY, JULY 20, 1884.

PRESENT on the stand: Apostle John H. Smith, President of the European Mission; Louis P. Lund, President of, and R. Braby, A. Jones, Leo Clawson, J. W. Paxman, G. Denney, J. L. Bench, A. Stayner, F. L. Gibbons, J. G. M. Barnes, G. Dent, W. S. Read and C. A. Welch, Traveling Elders in the London Conference; also Elder Geo. Goddard.

The meeting opened at 10-30 a.m., with singing, prayer by Elder Jones, and singing again, after which the Elders were called on to report their labors.

Elder Bench, in reporting the Berks and Wilts District, said he had labored there with much pleasure; the Saints had treated him with great kindness and, although poor and scattered, the majority were a good people, and were striving to live up to the principles of the Gospel. He had spent some time

hunting up his relatives in Norwich, and had found them much prejudiced against Mormonism, but quite ignorant of the principles we teach. He had reasoned with them upon the principles of the Gospel, and also sent them some tracts.

Elder Denney reported the Portsmouth and Southampton District, where he had been laboring in company with Elder Stayner for the past three months. He said they had baptized four adults and two children, and held ten out-door meetings. They had found, in visiting among the people, one here and there who was willing to hear and investigate the principles of the Gospel, and he could truly say that the time he had spent on this mission, had been the happiest time of his life.

Elder Stayner said he could endorse the remarks of Elder Denney, and would add a word in favor of the Saints in their District, who had turned out and helped them in their out-door meetings. He called attention to the fact that truth when first published to the world was nearly always ridiculed and opposed. The Gospel contains all truth, though the multitude will not accept its principles; but the time will come when it will prevail, and it will be known that the Gospel preached by the Latter-day Saints is indeed the everlasting Gospel—the power of God unto salvation.

Elder Dent said he could not report much progress in the Sussex District. Since he had labored there, there had been thirty-three meetings held, some in public halls, some in the Saints' houses, and some out of doors. The Saints were very much scattered. Since sending in the report, which was up to June 30th, three had been baptized, one re-baptized, and one excommunicated.

Elder Paxman endorsed the remarks of Elder Dent, and, in reporting the Brighton Branch, said it was in a poor condition, and it needed new life infused into it; but in this he felt they must do their duty and leave the result in the hands of the Lord.

President Smith then addressed the meeting for a short time. He said he was pleased to meet with the Saints in London again, and he hoped they were striving to live their religion, for it would do them no good unless they did. "The Lord has given us rules whereby we can be saved, and if we are faithful to them and keep them, we shall be blessed, and if we do not keep them now we know them, we shall be under greater condemnation than those who know not the Gospel. We are responsible for our own personal sins only, unless we permit sin in those over whom we are placed in authority, and then if we fail to rebuke them and deal with them when necessary, we shall have to answer for our neglect of duty. It is as if a cancer was in the human body, which, unless it be taken away, will cause the body to die, and it is the same in communities of people. In the case reported by Brother Dent, it was necessary to apply the knife to save the whole body from becoming tainted. I would say unto all, do your duty, serve God and keep His commandments. We are none of us perfect, we all have our failings, and temptations will assail us, but inasmuch as we overcome them we shall be blessed. John the Divine tells us that the books will be opened, and we shall be judged according to the things written therein, according to our works

In conclusion, I would say to all, be humble, and keep the Word of Wisdom in all things."

Singing. Benediction by Elder Rench.

On re-assembling at 2-30 p.m., after singing, prayer by Elder Braby, and singing again, the Sacrament was administered by Elders Gibbons and Denney.

Elder Barnes reported his labors in the Beds and Herts District. He thought the Saints there were doing as well as in any other part of the Conference. He had endeavored to lay before the people the principles of the Gospel, but they seem to think they have enough, and their cry is "believe on the Lord Jesus Christ," and that is all.

Elder Braby realised that the Gospel they had received was the same as that preached by Jesus Christ and His Apostles. Jesus said, "If any man will do the will of the Father, he shall know of the doctrine," etc., and this is how the Latter-day Saints have obtained their testimony. The Elders of this Church make the same promise, that whoever will believe and obey the same Gospel which Jesus taught, shall have a knowledge for themselves. By searching the Scriptures we find the primary principles of the Gospel were, first, faith in God and in Jesus Christ; second, repentance of all sins; third, baptism by immersion for the remission of sins; and fourth, the gift of the Holy Ghost by the laying on of hands; and we also read that when they had thus received the Holy Ghost, that "they spake with tongues and prophecied." Now this same Gospel is again restored to earth, and those who receive it obtain the same blessings; and we are sent out by God to preach it as a witness unto all nations before the end shall come.

Elder Gibbons reported the Saints much scattered in the Kent and Essex District, but he thought there were prospects of a great and good work to be done in New Brompton and Westerham. There were many inquiring, and he rejoiced to have the privilege of laying before the people the principles of the Gospel, and bearing his testimony that Joseph Smith was a Prophet of God.

Elder George Goddard sang a Gospel song, "Who's on the Lord's side?"

Elder Read, in reporting his labors in Kent and Essex, said he could endorse the report of Elder Gibbons. He believed there were many who would soon join the Church. When he came to this country he felt like a stranger in a strange land, although it was the country of his birth, but he had found the Saints very kind, and had made many friends.

Elder Clawson then reported his labors in the Whitechapel Branch. He said he had come here at the call of the servants of God, to testify unto the people of the restoration of the Gospel through Joseph Smith, and he could say that he knew he was a Prophet of God, and there were thousands that could testify the same.

Elder Welch gave a short account of his labors in the Southern States, and also spoke upon the necessity of divine revelation to call men to the Priesthood, as explained by the Apostle Paul in writing to the Hebrews.

Singing. Benediction by Elder Dent.

On re-assembling at 6-30 p.m., after singing, prayer by Elder Clawson, and singing again,

Elder Jones reported the Lambeth Branch, which seemed to have outdone most of the other Branches in the number of emigrants, nearly 200 having gathered out in the past two years. His advice was to all the Saints to gather home to Zion as fast as their way opened up, for the time had come when the judgments of God were coming on the earth.

Elder Goddard related his experience from the time when he was baptized in January, 1851, his journey to St. Louis, and his residence in Salt Lake City for the past thirty-two years, and, in conclusion, bore a strong testimony to the restoration of the Gospel and the divine mission of Joseph Smith.

President Lund said he was thankful for the privilege of meeting the Saints on an occasion like this; it had indeed been a day of rejoicing to him. He spoke a short time on the necessity of being born again before we can even see the kingdom of God, referring to John iii, 3-5.

Elder Goddard sang another song: "Utah's best crop."

President Smith occupied the remainder of the evening. He spoke first on the gathering, founding his remarks on Rev. xviii, 4: "Come out of her, my people," etc. He then read 1 Cor. xi, 8-11; also 1 Tim. iv, 1-3, showing from these and other passages the law of God on marriage, giving a very able and interesting discourse upon the subject.

The hymn, "Go ye messengers of glory," was then sung, and the proceedings of the day brought to a close with benediction by President Smith.

EPHRAIM ADAMS, Clerk.

THE GIFT OF THE HOLY SPIRIT.

THE gift of God's Spirit is a most solemn subject for consideration. It is an unspeakable gift; a gift which, if it be a fact, is one of the most momentous facts in the Christian's life; a gift which, if it be not a fact, leaves him shorn of one of his most essential blessings. Upon this gift rests the fulfillment of the Redeemer's promise. If it be not true, then hath Christ lived, died, and passed from earth leaving no abiding presence to testify of Him. If it be not true, then are the hearts of His followers left desolate; and His last and most precious promise left unfulfilled. And all those sacred pleadings which they have felt, all those voices which warn against evil, and lead on to good; all those influences by which they have felt themselves sustained in their struggle through life—all those have their origin only in a too vivid imagination, and are the product only of some undefined quality residing in their hearts. But if it be true that Christ's promise has been fulfilled, and God does send His Spirit to dwell within a man, then shall we ask ourselves this momentous question: What share or part have we in this most precious of all gifts?

Many false, varying, and confused ideas and theories there are on the subject. Let us seek to find the true one. Some men think the Spirit of God is a thing to be apprehended by the senses, and refuse to believe unless they are sensible of its action. They may as well expect to see the wind, or to feel sound, or try to measure with the eye the presence of the atmosphere, or grasp in the hand a musical chord. Every portion of God's creation is felt in

that department to which it is addressed and no other; the ear, the hand, each has its own province, and feels those sensations for which it is created. So in the spirit world, must the things of the spirit be grasped by the spirit, and by that alone. Eye, ear, and hand must pass away with the earthly body, with nothing of fleshy, or of earthly stain, a fit habitation for the ransomed soul. Not to the senses of this frail tenement of clay will the Spirit of God manifest itself; only in that inner sanctuary of being, which is God's own temple, will its pleading voice be heard. Others think that the indwelling of the spirit is to be a kind of magical power, to influence for good, and to debar from evil; and that it would be impossible for those who possess it, to do wrong or commit sin. When they see men, whom they believe to be true Christians, falling into error and committing what is manifestly a wrong, they say that such men cannot be led by the Spirit of God, therefore His indwelling is a myth. Now if the indwelling of the Spirit of God were a magical influence of this kind; God's whole purpose in the education of man would be upset. If it took away his liberty of action, he would become at once a slave, and no longer a responsible being or free agent.

You will say, perhaps, better be a slave of good, than a free agent in evil. Not so. God says, I want a free agent in good; I want a man who can, of his own free will, deliberately choose the good and reject the evil. I do not want a man who is good only because he is compelled to be by a power he cannot resist. I want a man who has come through great tribulation; through the great testing time; who has hungered and thirsted, and striven to overcome evil and grasp the good, and so won the victory. I will be with him and help him and guide him; but my guidance will not be the guidance of force, nor a power irresistible, but a gentle leading on, to help him choose or reject for himself.

Some will say, what then is this indwelling of the holy Spirit? Surely it is nothing at all if it be not magical, or sensible. This is one of the most sacred subjects upon which men can converse with each other, and he would be guilty of arrant presumption who should dare to say how the Spirit of God should or should not work. The Savior's words must surely be our guide in this. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." In the visible world you cannot fathom the coming or going of the breath of heaven. Now it is whispering softly in the summer breeze, and then it is driving in fury in the winter storm. "Thou canst not tell whence it cometh, and whither it goeth." It is an influence before which the oak must break and the reed must bend; yet an influence intangible and unseen. The human heart is like the chaos of the waters, torn and troubled by the conflicting forces of creation that are struggling to work out the second birth; and over the face of the deep there is brooding, as of old, the Spirit of God working in us, both to will and to do of His good pleasure. We know that it is there by the wondrous power it exists upon our life, and by the wondrous help we receive from it. It may be asked: is that consistent with the other assertion, that the influence of the spirit is not to be apprehended by the senses. The answer is simple enough: that which is intangible in its operation, may be very tangible in its results. You

cannot see the storm pass by, but you know that it has passed, where the oak lies prostrate. You cannot see God's Spirit succoring a man who is struggling and well nigh falling before the attack of some great temptation, but you know that it has succored him when you see the temptation overcome; and you know that it was not by his own strength that he overcame, when you see his brother, like him in all but the possession of God's Spirit, weakly yield to something infinitely less formidable.

The work of the Spirit is to be known by its fruits—love, joy, peace, long-suffering, patience, meekness, temperance. These things are not innate in fallen human nature, but they are those things which, if unresisted, God's Spirit will pour into every human heart, and by their presence there you shall know that it is His home.

Then how are we to obtain this unspeakable gift? is the next question; for that we must seek to obtain it we know, or we shall not get it. First, we must obey the commands of our Heavenly Father; we must repent of our sins, and, with a humble and contrite heart, go down into the waters of baptism, be buried for them, and seek their remission; then, through the laying on of hands by an authorized Priesthood, we may obtain this most precious gift. But we must not close the portals of our hearts against its entrance. The presence of God's Spirit is all around us; like the very atmosphere we breathe, it is as our native air. Only unbar the doors, and throw open the casements, and you will not need to ask: How shall I obtain God's Spirit? for His presence will come in like a fertilizing flood, and fill you full of God. Do you ask what difference it will make? When you open the doors and windows of some long closed-up house, and let in the glorious air of heaven, for the moment, perhaps, you will feel no change; but presently comes the alteration, you breathe more freely, you feel stronger and healthier than before, your spirits revive, and soon, though it is hard to describe the difference, you are a changed man. Even so will God's Spirit flood your heart and mind, if you will but let it. It is not so much that you must reach Him, but you must let Him reach you. Only so many of us will not, we *will* keep Him out, and follow the guidance of our own hearts, often wilfully mistaking that for His guidance. If there be any truth in the revelations of Jesus Christ, or in the words of the Bible, then our God is not a hard God, nor a far-off God, but a loving Father, longing to reveal Himself to us. And the question we should ask is not, How shall I gain possession of Him and His Holy Spirit? but How shall I let Him take possession of me, and make my body a fit tabernacle for God's Spirit to dwell in.

M. A. YOULTON.

Pride hath two seasons: a forward spring and an early fall.

Relieve misfortune quickly. A man is like an egg—the longer he is kept in hot water, the harder he is when taken out.

Hold on to the truth, for it will serve you well and do you good throughout eternity. Hold on to virtue; it is above all price to you at all times and in all places. Hold on to your good character, for it is and always will be your best wealth.

A head properly constituted can accommodate itself to whatever pillows the vicissitudes of fortune may place under it.